

OMAR AND ZEMIRA:

A N

EASTERN TALE.

VOLUME II.







ZEMIRA

# OMAR AND ZEMIRA:

A N

## EASTERN TALE.

FOUNDED ON THE PIETY OF THE  
ASIATICS.

IN TWO VOLUMES:

VOL. II.

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EST AUTEM FATUM ID OMNE, QUOD A DEO CONSTITU-  
TUM ET DESIGNATUM EST UT EVENIET.

TULLY.

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L O N D O N :

PRINTED FOR H. GOLDNEY, PATER-NOSTER-ROW.  
M DCC LXXXII.

CHAS. C. T. A.

A. N.

K. O. T. H. E. F. A. T. I. O. N.

OF THE CITY OF THE

A. B. D. A. L. C. A. H.



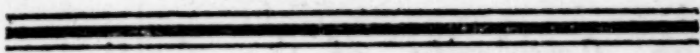
A

meals

Proceeded

I examined the manuscript and

with great avidity, and wondering



CONTINUATION  
OF  
A B D A L L A H.

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**A**BDALLAH now resumed his melancholy recital, and thus proceeded.

“ I examined the minutest article with great avidity, and wondering at

the singularity of the scroll on which the inscription was engraved, I endeavoured to take it in my hand, but it instantly vanished from my sight, and left me for some moments in dread and amazement.

“ A murmuring and subterraneous noise ensued, which pressed down the whole mass of my ideas. I verily thought the whole fabric would have crumbled on my head, and sunk me to the mansions of the dead. The statue which foretold my destiny,  
was

was no longer to be seen; and the ornaments that but a few minutes before had attracted my attention, now ceased to claim my admiration. On retiring from a scene which had undergone such a sudden and unpleasing change, I perceived a casket, which, on examination, contained jewels of immense value, and a picture of uncommon beauty, with these words engraved on the back of it.

‘ The jewels are sent thee as a  
 ‘ recompence for thy past troubles ;

‘ and the picture as a trial of thy  
 ‘ gratitude. Thou art enjoined to  
 ‘ keep it, ’till thou hast found the  
 ‘ living likeness; when fortune will  
 ‘ reward thee in proportion to thy  
 ‘ deserts.’

“ Imagination can but faintly represent the various emotions I felt on this peculiar event; but how far these flattering promises were from me, or what step to take in order to forward their completion, I was utterly at a loss for; and immediately  
 left

left the mosque, taking with me my new acquired treasure, with that providence for my guide which is wise and all-perfect.

“ The spirit of benevolence, at length (by the command of Ormasdes) whispered deliverance in my ear ; and, as in a vision, promised me restoration of every long-lost happiness.

“ Methought I stood on the East of the rock ; and having ascended a  
projecting

projecting part, whose point formed a small, though secure harbour, my casket accidentally fell to the bottom. In seeking for it, I discovered, in joy, a vessel bound to Circassia and the Caspian sea.

“ The rolling of the noisy thunder, broke my repose ; the impetuous rain which fell in torrents, drove me to an aperture in the rock, where, in the highest exultation, I beheld in the adjoining bay the Circassian vessel I had descried in my sleep.

“ But

“ But who can paint our conjoint surprise!—The captain and ship’s company were stricken with my romantic and savage appearance, while my elated heart beat with unexperienced pleasure at the solace of theirs. I hailed them, and in tears of joy and supplication, related to them who and what I was, the accident that had befallen me, and the sufferings I had overcome by resignation. Pity and compassion instantly worked in their honest bosoms. I intreated their protection, and they readily received me

me on board their ship, which failed on her voyage immediately after.

“ O, all ye who ever knew distress like me, or ever were suspended between hope and fear, what were my feelings on my deliverance ! Those only who have felt like me can paint them ; and may the vilest enemy, the worst of beings that ever disgraced the name of mankind, never be able to paint them at all. Let him rather live and have all his heart can wish, until conscience shall chastise,

tise, and reason and reflection make him repair his wickedness, by compunction and reformation !

“ Our voyage to Circassia was safe and pleasant ; trebly pleasant to me, who revelled in all the glee of unwearied thought at my deliverance. Gracious Alla ! what were my joys !

“ I left Circassia, and travelled towards Arabia, to dispose of my jewels. I was ignorant of the value of what I possessed, and applied to a lapidary of eminence

eminence to purchase them. He examined them with surprize, and looked at me with signs of suspicion, which discomposed me. He enquired my name, my business, and how I possessed myself of such immense property without knowing its value. Rage and resentment succeeded his enquiries, and I was about to take him by the beard, when I was seized by order of the Caliph, to whom he had privately dispatched a messenger, and carried with the whole of my property, to his house.

“ I was

“ I was closely and severely examined ; but my answers were improbable and unsatisfactory. My jewels, together with the dear picture I had been magically enjoined to keep, were taken from me, and a warrant made out for my commitment.

“ Considering the whole of this business as the infernal machination of some evil genius, calculated to mislead me, and by the promise of delusive happiness the more effectually

ally ensure my ruin, I incautiously arraigned the wise dispensations of Providence, and despaired of an honourable acquittal in a court of justice, where I feared tyranny and partiality would be too powerful for injured innocence, unsupported by positive evidence.

“ In this calamitous situation, without friends or acquaintance, or knowing whom to apply to for information, I could produce no corroborating

ing proof in justification of my veracity.

Ruin, therefore, seemed to hang o'er my head, and I patiently waited the issue of my trial. The caliph was a magistrate who acted under the Emir, and deferred bringing me to a public trial, 'till he had previously informed his highness, who was famed for his piety and regard to justice, of my supposed delinquency. When he entered the palace of the Emir, he met the Dalia

Lamah\* ; he related the nature of his business, and was directed to introduce me privately to his apartment, and, after taking proper care of me, to keep me ignorant of this command. Tho' he was astonished, he did not presume to enquire the cause of such an unexpected and extraordinary injunction, but respectfully withdrew to execute it.

“ An infusion of opium was mixed with my food, which threw me into  
a deli-

\* Priest.

a delicious sleep, in which I was dressed in a robe of elegance, and conducted to an apartment in the palace. On my awaking, I found myself dressed in robes, and in a spacious saloon, covered with a canopy of purple satin. I could not believe my existence, but imagined I had quitted this life, and was launched into the regions of eternal day.

“ When I reflected on my adventure in the mosque, I thought I was still under the influence of the

genii who had raised this extravagant scene, as the mortifying prelude to my approaching downfall.

“ Thus doubtful and wandering, an aged man, whose beard was whiter than the lilies of the East, or the face of Phœbe in the clearest night, made his decrepid appearance. I looked upon him as one of the magii, and fell at his feet; imploring pardon for an obtrusion for which I could not account, or was any way privy to.

“ The

“ The complacency of his behaviour dispelled the awe that I was under, and at his request I arose from that humble attitude, and seated myself on a sofa. He immediately interrogated me on every action of my past life ; of the manner in which I got possessed of the jewels ; and the picture, I was so religiously enjoined to preserve ?

“ Convinced that the whole was delusion, and from his pre-knowledge of the injunction that was laid upon

me, I supposed him to be the genii to whom I was indebted for my past and present sufferings. ' Notwithstanding, said he, the trials you have hitherto patiently endured, you are expected to give still greater proofs of your obedience; and before you meet with the promised fruit of your labour, you must first find the son of the prince before whose tribunal, and at whose court you are. He has been long missing, and every effort to find him out has hitherto been exerted in vain; but as a recompense

pense to the man who shall restore him to his father's arms, he is to have the princess in marriage, whose picture I here return thee:—all which must be performed within the space of one year.'—When wishing me success, he gave his blessing, and withdrew.

“ I blush to own, that in contradiction of reason, I undertook this enterprize of errantry ; and this is the day on which the year allowed me is expired, without my having  
accom-

accomplished a single circumstance in pursuit of it."

He had scarce finished his history, before a messenger accosted them from the Dalia Lahmah, demanding their attendance.

After paying their respects to the Dalia Lahmah, he thus spoke:—

‘ Abdalla, I know what thou hast been relating to thy friend; what thou thinkest of thy late journey, and of me, who counselled thee thereto.

‘ It

‘ It is thy duty to place an implicit reliance in the will of Alla, without enquiring how it acts :—Listen, therefore, to the history I am going to relate, and blush at thy unbelief.’

PART IV.  
OF THE  
DALIA LAMAH.

COULD men (said the Dalia  
Lamah) but recollect the se-  
veral stages of their existence, thro'  
which they pass, it would not only  
lunatick them with an infinite variety,  
but inculcate those sentiments of ha-  
mankind.

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P A R T    IV.

O F T H E

D A L I A   L A M A H.

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“ **C**OULD men (said the Dalia  
Lamah) but recollect the se-  
veral stages of their existence, thro’  
which they pass, it would not only  
furnish them with an infinite variety,  
but inculcate those sentiments of hu-  
manity,

manity which would ever ornament all human transactions.

“ In the numberless race of mortals, there are, who, like myself, become the instruments of instruction to their fellows, and who are appointed, under Alla, as extraordinary monitors thro’ the medium of mysterious transmigration.

“ The remotest period of recollection I am allowed to trace, was in the character of a Dervise, not far from

from the imperial city of Isfahan. The love of piety was early implanted in my heart ; and I might be said to drink humanity from the fairest bosom of my mother.

“ I considered perfect nature as the benevolent parent of all, and looked upon every thing as originally entitled to the uninterrupted blessings of existence. It is true, man claimed a superiority, which centered in superior wisdom, and the distinguishing prerogative of reason and reflection.

The

The animal kingdom submissively obey'd his will, and supplied his wants; the fiery steed licked the bridle of restraint, and the ox gave his neck submissively to the yoke; the bee yielded tributary fruits of her industry, and the feathered tenants of the woods and groves distended their throats in notes of harmony and praise; the lambs bleated contentment on the mead, and recommended innocence to his pursuit; the sheep, that placid people, cloathed and fed mankind; the elephant gave striking

striking proofs of instinctive wisdom, and the ostrich a lesson to guard him against the dangerous effects of folly. The dog attended him as the emblem of fidelity, and taught him to shun the unworthy practice of deceit and treachery. Admiration spread applause, and the whole earth breathed the air of information.

“ Thus I remained, 'till hoary time decked my head with age, and dropped me softly in the arms of death. Tho' I never committed an  
i nten-

intentional sin, yet human nature being tainted with disobedience, and impure and imperfect in its most perfect state, I was condemned to pass thro' the several stages of transmigration, to expiate my sin, and feel the distresses which animals are subject to from lordly man.

“ On quitting the form of a human being, my spirit passed into a bird; and on my first entrance into life, I was witness to the cruel, tho' customary practice of mankind.

All

All creatures being endowed with natural affection, and capable of happiness, they are consequently susceptible of pleasure and pain. I had scarcely breathed in my soul's new tenement as a bird, before I was taken from my nest, torn from the embraces of my parents, 'ere they could enjoy a compensation for the pangs and patience my existence afforded them. The flattering and pleasing views they anticipated in bringing me to maturity; the notes they had formed, in order to tune

my infant throat in praise of the great Author of the world, and all that therein is; and the gradual lessons they taught me, to enable me to soar into the immeasurable air, were at once vanished, and succeeded by a train of unmerited misfortunes. In vain did they hover round my nest, out of the reach of my cruel invader, fearful of falling in his hands, yet loth to take a last farewell of their little offspring, and pledge of their affections. Grief filled their parental bosoms, and distraction attended

tended them as their shade: they were destined to feel distress, though destitute of the power to revenge it.

“ While in this state of captivity, a beautiful female, glowing with those sentiments of humanity peculiar to the sex, severely rebuked my possessor for his cruelty, and gave him a piece of money as the price of my redemption. Innocence, virtue and tenderness, are surely the characteristics of the fair, and angels as-

sume their form, to look more lovely.

“Semanthe, (for that was her name) put my bill within her lips, which surpassed the coral hue, displaying in her smiles, teeth of the purest ivory.—I drew animation from the contact. She viewed me with looks of complacency, and deeply sighed, in compassion for the pangs my mournful parents experienced at my loss. Tenderness shone in the liveliest colours, and I hourly experienced

rienced the transporting effusions of female sympathy. Gratitude was all I had to offer, and I studied to please, because I loved the authoress and guardian of my infancy. Still possessing the force of human reasoning, I sang several songs in praise of my mistress, during my captivity, amongst which was the following.

I.

Ye little chirpers of the grove,  
Who fly from tree to tree,  
No longer say 'tis bliss to rove,  
No longer pity me.

II.

The meads are gay, the vallies cool,  
And those you now enjoy;  
But know, some luckless boy from school  
Your pleasures may destroy:—

III.

Perhaps as thoughtlessly you sing,  
Where fairest scenes invite,  
Some envious hawk's unerring wing  
May mock your feeble flight.

Or

IV.

Or else, perchance, 'ere you're aware,  
Some artful songster may  
(Intent upon the fowler's snare)  
With syren voice betray.

V.

'Ere nature lent me wings to fly,  
Or plum'd this little breast;  
A truant urchin, passing by,  
Purloign'd me from my nest.

VI.

As near my home my parents drew,  
What pangs their bosoms tore !  
But, ah ! to save themselves they flew,  
And never saw me more.

As

VII.

As home the little wanton went,  
Exulting in his prize,  
Just heav'n its kind protection sent,  
In pity to my cries :

VIII.

Semanthe, passing o'er the mead,  
Flew forward to my aid;  
She chid him for so rash a deed,  
And my redemption paid.

IX.

Since then, by her indulgent care,  
By her instruction taught,  
My notes prove grateful to her ear,  
I please her as I ought.

Sometimes

X.

Sometimes I on her finger stand,  
Ambrosial kisses sip ;  
Receive refreshment from her hand,  
And nectar from her lip :

XI.

Whilst envious lovers pine and sigh,  
Such partial bliss to see ;  
And every winning method try  
To be as blest as me.

XII.

Then tell me which you think the best,  
Ye sons of freedom say,—  
My pleasures on Semanthe's breast,  
Or yours upon the spray ?

“ In

“ In this transform I had an opportunity of being privy to her innocent and unaffected manners. — Tho’ only in her thirteenth year, she seemed to promise uncommon talents ; and inherited charms which bid fair to attract the notice of an admiring world. There was not a place but which she either sought for amusement, or to which she retired for purposes of a more pious nature. I was her companion in all, and she continually lavished on me the  
most

most perfect marks of love and tenderness.

“ Accomplished and beautiful, she passed not unregarded by the neighbouring noblemen. Tenders of the most exalted nature were made her, but she remained inflexible to their suit, and politely declined their offers. Amongst them was a haughty and tenacious lover; he was impatient of refusal, and indifferent by what means he accomplished the illicit gratifications of his inflammatory passion.—

Unfor-

Unfortunately for Semanthe, he was on a visit at her father's palace, and in return for the exertion of well-bred friendship, robbed him of this matchless treasure of his heart. He took a formal leave of Semanthe's father, as if returning to his own country, but bent on the mischief he had previously concerted, he concealed himself in a village, and there waited an opportunity to execute his purpose.

“ Tho’

“ Tho’ Semanthe declined his suit, she dreaded not the danger to which it exposed her, but relied on time and absence to obliterate her image from his heart.

“ In one of her wonted walks thro’ her father’s garden, two desperadoes assailed her, and with refined constraint bore her away, leaving me the affrighted spectator of her assault, and auditor of her shrieks.

“ Robbed

“ Robbed and deprived of my affectionate mistress, and overcome by an anguish my nature was little able to support, I winged my flight in the atmosphere, as a wandering and helpless inhabitant of the air, no longer protected by the attentive caresses of my lost Semanthe\*. My life was an undulating warfare of happiness and woe, which ultimately ended in a broken heart.

“ My

\* See the Appendix for the several arguments urged by the Omrah and Semanthe, for and against the state of concubinage, which Semanthe wisely declined.

“ My form in a secondary change was more elevated, and enabled me to defend myself against the trespass of my enemies, to which all living creatures are more or less subject.—

From the helpless, tho’ more innocent capacity of a singing-bird, I now soared on the spreading wings of an eagle, fearless of danger, and above restraint. The valley was the asylum of humbler nations, but tremendous rocks, and over-topping mountains were the favourite refuge of the feathered king. The place where

Semanthe

Semanthe was torn for ever from my sight, was riveted in my remembrance; and scorning any longer the melancholy shade of the grove, I flew with a rapid and dauntless freedom across the expanded surface of the ocean's deep. The hand of justice pointed out my way to a rock, near an enchanted castle, in which were deposited the treasures of pirates who occasionally frequented it.

“ Here I was witness to actions of depravity and baseness, but was often  
the

the instruments of their defeat. How cautious mankind would be against the crimes they practice, were they to consider how many unsuspected witnesses surround them, as guardians to the virtuous, and as messengers of vengeance to the wicked.

“ This banditti had long infested the coast to which I was directed, and they committed every plunder, barbarity, and bloodshed, that uncontrouled iniquity could devise.—

The moon was the pale spectatress

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of

of their misdeeds, and the sun blushed in the midst of his meridian at their rashness. Tho' providence permits evil, it fails not to punish the iniquitous, who vainly think their safety lies in eluding the suspicions of mankind; not considering that retribution assumes unsuspected shapes, and frequently follows, unseen and unheard, with whips and scorns, the sinful and unconscious, for deviating from truth, and abusing the bounteous gift of heaven.

“ On

“ On this dismal shore a vessel was engaged, and plundered by the merciless pirates. It resisted with obstinacy, for which the major part of the crew were put to death :—only two providentially escaped the bloody arm. These were a gentleman and his daughter, who were conducted to the enchanted castle, and lodged in a subterraneous dungeon, there left to suffer expiring pain. The robbers staid not long where they deposited their treasure : I watched the time of their departure, and had

frequent opportunities of viewing the riches they stored.

“ I could not behold the wretched condition of these strangers, without feeling the utmost concern. I discovered the place where the key of their dungeon was concealed, and endeavoured to give them unexpected freedom. As justice overtakes the wicked when least they dread it, so deliverance dawns upon the virtuous, when in the height of despondency.

“ I

“ I mounted on the watchful wing of curiosity, and traced the pirates several leagues to sea ; and satisfied of the course they had steered, returned again to the place in which the dungeoned strangers were confined. I carried in my beak the key, and gave the father of this beauteous captive an opportunity of opening their prison-gate, and thence effect their liberty.

“ They were astonished at the sight of the key, and my eagle appearance;

pearance ; the father put his hands thro' the bars, and with trembling and longing efforts opened the gates of his dungeon.

“ The instant they had obtained their freedom, they fell on their knees, and in silent genuflexions poured forth their praises to that superintending being who had pitied and relieved them. They looked upon me as a supernatural agent, who had, for purposes unknown, taken the shape I wore.—They would have worshipped

worshipped me as the means of their deliverance.

“ I flew gently towards them, and they alternately stroked my feathers; after which I mounted in the air, and left them. I had been witness to every motion of these piratical cruizers, and knew where their provisions were lodged; I took from thence a large bunch of figs, to the place where these unhappy personages remained, unknowing what course to take.

“My second appearance gave them redoubled animation. When they beheld the fruit I brought them, they lifted up their eyes to heaven, unable otherwise to express their gratitude for this further instance of providential bounty.

“The robbers had discovered their retreat, but knew not the secret apartments belonging to the enchanted castle, which they deemed no more than a piratical temple. The father and daughter partook of this refreshment

refreshment I brought them, and I led them to the inner apartment of the castle, at the upper end of which was a door, so exquisitely fitted, that the most prying search could not discover where, or in what manner it was fixed. I gave them time to examine the riches that surrounded them, and I flew with my utmost velocity against the wall. The door opened, and we entered a vaulted saloon, completely furnished in all the luxury of eastern grandeur; the doors

doors were of reflecting glass, in frames of gold, studded with diamonds and rubies.

“ I touched one of these with the tip of my wing, and it obediently opened. The concert of the grove greeted our ears, and its flattering breezes fanned us with the fragrance of its productions.

“ Nature and art were ambitious to excel in the arrangement  
of

of the trees; the artificial winding of the canal, which meandered before us, led to baths covered by cedar trees; the banks of the canal, whose gradual descent was spread with lilies, violets, and roses, formed a bed of extensive and diversified odour. —

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Attend (said I) ye trees, ye woods, ye brooks, and all  
 Ye undulating waters, and gladly join  
 In evening song, with humble and with human plants;

Rise

Rise ye little fish, exert thy scaly powers  
 In proud gratuity to thy wond'rous maker,  
 Who form'd the world from nought, and all things  
     in it;  
 Plac'd our first parents in the land of bliss,  
 And gave to man a mind superior to all,  
 To make him ruler of the immense creation.  
 Rise, ye twisting worms, from thy earthly caverns,  
 And view with me the works of omnipotence.  
 Diffuse your silent praises to the lord-of lords,  
 In emanations of gratitude and love,  
 And then retire to thy eternal home;  
 Left on its superficies, where man exists  
 You take contagious poison, and sadly change  
 Thy innocence to evil."

“ I walked round and surveyed the grove, eat of the fruit, and led my wards to the mosque. Three times we bowed to the ground, and then examined the proud formation of the building, the richness of its ornaments, and the statues with which it was adorned. The whole wore an air of solemnity, which testified to whose service it was consecrated, by the taste of its pious architect.

“ In this calm and blissful retreat, they contemplated the transactions of  
the

the robbers ; and confiding in me as their guardian spirit, they appeared contented, distant as they were from their former residence.

“ One of them, in the soothing accent of praise, plaintively exclaimed : —

Inspire

I.

Inspire me heaven, nor in me leave a thought  
Untouch'd, untry'd, to sing of Alla's praise;  
Free from the pangs of guilty minds untaught,  
May my poor pen his godlike virtue raise.

II.

Yet, ah, how vain I try the heavenly theme,  
Or the great task alone attempt to scan,  
Since he outshines the lustre of our fame,  
Who lives above the humble ken of man.

III.

O for a voice on fire to stop the dreaded crime  
Of men, who live regardless of thy word;  
Whose transient pleasure is but loss of time,  
Senseless of what such loss will soon afford.

Would

IV.

Would but our fellow-creatures hark a while  
And strive their wand'ring passions to subdue;  
I'd teach them solace from thy godly stile,  
To soften sorrow, and their joy renew.

V.

For who that follows thee, but lives above  
The common lot of irreligious man!  
In thee by faith we taste celestial love,  
Nor think of life but as a lifeless span.

VI.

Superior pleasures the mind will e'er enjoy,  
When moor'd with ease in resignation's bay:  
Where peace prevails, no horrors to annoy  
The blissful moments of a virtuous lay.

VII.

The chariot rolling on its gilded wheels,  
Contains, 'tis true, some one of noble birth ;  
But nobler far is he, who wisely feels  
The fear of him who reigns above this earth.

VIII.

Oh, Alla, thou distributes all thy joys  
To those whose virtue sips the heav'nly sweet ;  
And drowns the crimes indulg'd for earthly toys  
With good immortal, and with grace replete.

IX.

Come then, fair man, before it be too late,  
And join with chearfulness the virtuous band ;  
Defeat the follies of a transient state,  
Since Alla calls throughout a virtuous land.

“ The pleasure I felt in being the instrument of their deliverance, compensated in a great measure for the loss of Semanthe, and I kept a watchful eye on the robbers; meditating at the same time, effectual inventions for their destruction. Such is the natural fatality of vice, that tho’ it may long flourish, it never is secure, and vengeance falls with redoubled force in proportion to its tardy progress.

“ Tho’

“ Tho’ this castle was remote, the same accident which at first directed them, discovered it to others. It had every requisite capable of defence, but indifferently defended : fearful, therefore, of being surpris’d, they erected and fortified a garrison, which they furnished with stores from the captured ships, and then fixed their abode in it. Fancying themselves thus perfectly secure, and unmindful of their captives, they revelled in every riot, regardless of the vengeance that awaited them.

“ Their ammunition was damaged for want of air, which obliged them to open their magazine, situate in the centre of the garrison; and leaving it in that state, they failed in search of additional plunder.

“ A ship was driven by a tempest on that inhospitable shore, and they put off to rifle the sufferers of their property, without the least commiseration for their distresses, or the apprehended danger of their own death.

ment

Disappointment was, nevertheless, their reward: the vessel sunk in their fight, and all her inhabitants were buried in a watery grave. They returned to their garrison, pronouncing all the curses which defeated vice could invent, in the midst of imminent ruin.

“ It was too late, and the day too far advanced to stow their powder, which was exposed to the air, and I flew to the wreck, bearing in my beak a piece of cordage, burning at one end; I mounted above the cita-

del, where they were drowning the sense of their past disappointments, with intoxicating draughts of wine. I watched an opportunity, and letting the fire drop in the middle of the powder, avenged the cause of the unhappy victims of their cruelty, and dispatched them, thus laden with their crimes, to the realms of eternity.

“ The garrison, and one of the wings of the castle were destroyed by the explosion, and exposed to our  
fight

sight a cavern, from whence an aged  
 fire advanced in the habit of a ma-  
 gician. He surveyed the devastation  
 I had made, and smiled with an air  
 of pleasure and approbation. I be-  
 lieved him to be the genii of the  
 place, who, stunned with the con-  
 fusion the falling building had raised,  
 stood forward in the general wreck,  
 to enquire and contemplate the cause.  
 He waved a wand, and beckoned  
 me to follow him ; I obeyed : he  
 told me ‘ that the fates approved of  
 ‘ what I had done ; that I was only

' to pass through one more stage of  
 ' existence, before I should animate  
 ' a body adapted to my original na-  
 ' ture ; be the instrument of happi-  
 ' ness to the prince with whose confi-  
 ' dence I should be shortly honoured,  
 ' and spend the remainder of my  
 ' days in quiet:—when brandishing  
 his wand, the prince (for such I have  
 since found him to be) advanced, his  
 daughter leaning on his arm. Their  
 countenance spoke every grateful  
 pleasure.

The

“ The good old man led them to the mosque, remote from where I stood, and receiving something from the lady, which he carefully laid by, he pointed to the sun, as if describing the time he would set. I now instantly dropped down, and death drawing his veil before my eyes, I never beheld the aged fire more.

“ Spirit is ever active. — I changed my eagle shape, and resorted to the body of a tyger, in which I ranged thro’ the gloomy forests. In  
this

this new form of existence, I found several unhapy men placed on the continent, turned adrift, and left to the mercy of chance.

“ Several months they remained in this hapless situation, when a ship touched on their coast for water, in which they embarked, and immediately departed. My visits to the beach were frequent, and I was one day taken in a snare, hurried on board a Circassian homeward-bound ship, and sold to a nobleman. My  
stay

stay with him was short; for I watched an opportunity, and sent him lifeless to the shades below. I was cut to pieces by his attendants, as a punishment; and the coeval death of the Dalia Lama of the Emir happening, my soul passed into his lifeless corps, which I re-animated, to the joy of his relations, who congratulated his recovery.

“ His physician, who long sat  
 penfive by his patient, suddenly start-  
 ed from his seat in extasy, and arro-  
 gated:

gated to himself the honour of superior skill. He was left to the enjoyment of his opinion, and soon after appointed to a place of honour and profit, which he now enjoys as a reward for his extraordinary ability. Thus you see how blindly the multitude of men judge by appearances; how weakly they impute vices to the innocent, and virtues to those who least deserve them. If the deceased were allowed to speak, there are many of the faculty who have built their capricious fame on similar transactions;

actions; and many cherish those who are no nearer allied to them than by re-animating, as I had done, the bodies of their breathless friends.

“ And now, Abdallah, I will draw the imperfect veil of human foresight from before thy eyes, and the eyes of Omar thy friend, and convince thee, that heaven can accomplish its ends by means which will puzzle the busy search of mortals, whose wisdom is folly in its sight.

“ Omar

“ Omar started at the mention of his name by him, he had never seen before. The Dalia Lamah perceived his surprise, and requested him to compose himself. He wielded a rod that he held in his hand; and an apartment was exhibited of the most various magnificence. The Emir and his royal consort were seated on a throne; noblemen of the divan attended in their suit, to whom after paying a solemn obeisance, the ancient father thus addressed himself.

‘ Father

‘ Father of the faithful, and first  
‘ amongst the princes of the earth !  
‘ May justice support the pillars of  
‘ thy throne, and mercy in her filken  
‘ robe of innocence, surround it !  
‘ May Alla spread the shawl of  
‘ glory o’er thy head, and multiply  
‘ thy race, as the stars of heaven !—  
‘ Listen to the voice of Alla, which  
‘ I am commanded to unfold, and  
‘ thus receive of heaven your valu-  
‘ able, long-lost son !’

“ A pause

A pause succeeded the recital; when taking Omar by the hand, he introduced him to his Majesty, and his queen Amora. Each was stricken with silent admiration, and the exhilarated prince flew with transport to embrace him. The weeping tears of joy flowed reciprocally from the eyes of the royal father and son; and when the first ebullitions of their surprize abated, the Dalia Lama thus proceeded.

\* Mighty

‘ Mighty amongst men ! I am the Dervise to whose care the prince your son was committed ; but the genius of death overtaking me with mortality, before I had time to inform him of his rank, he has since travelled in obscurity ; and, piously affected, visited the urn in which my ashes were contained. After my decease, I was decreed to move in different forms, and trace the wonderful works of Alla through the inferior stages of animal existence ; I have recounted my ways in part to your son, reserv-

ing little for your royal ear.'—Then turning to Abdallah, he demanded the picture, which he presented to the Emir, asking whether his Majesty recollected the conditions on which it was restored.

If the prince was affected by the sudden introduction of his son, his affections doubly operated by this additional discovery. With extasy he exclaimed,—“ Know it!--yes!-- it is the picture of my dear Sachariffa, which was deposited in the hands of  
the

the magician in the enchanted mosque, who conducted us by sunset to our own kingdom, after a miraculous release from our confinement by the providential aid of an eagle, which he promised I should one day embrace, as the support of my family, and the author of my future peace." To which the Dalia Lamah replied :---" I am the person who assumed the shape of the eagle you are pleased to mention ; It was I who brought the key of your deliverance, conducted you to the

G 2

mosque,

mosque, blew up the pirates who took you prisoners, and buried them in the ruins of their own building, which they vainly considered as the invincible sanctuary for accumulated crimes.

Then turning again to Abdallah, he continued :----“ Abdallah, you may remember that when you and your companions were perishing with thirst, you were alarmed by the noise of hostile tygers in their fight : the tyger that was slain had discovered  
you,

you, and being distressed for food, you would have fallen a prey to his appetite, had I not attacked and overcome him ; you saw him mangled on the plain, and watching the place to which I retired, wisely thought that water was near me ; I led you after me for your relief, and to direct your footsteps to the enchanted mosque, where this picture was concealed, and on which your happiness depends.

“ Foreseeing what would happen, if not timely prevented, I drove your companions to the top of the rock, where they saw a ship, and in which, to your concern, they sailed. Had they remained on the continent, they would have been the means of your destruction. Suspecting, by your absence, you had discovered some valuable treasure, which you concealed to yourself, they were envious of your good fortune, and intended, on your return, to throw you into the sea. The ship in which they embarked,

was

was commanded by the very pirates who first placed you on the continent, and who, wanting hands, came, under pretence of pitying your situation, to carry you to some neighbouring port; while, in fact, for no other reason than to entail upon you perpetual slavery. She was, however, soon afterwards lost, and they fell into the snare they had impiously designed for you.

“ I constantly attended you unseen, ’till your escape. I was present

when the golden statue disappeared, and followed you to that part of the rock on which you slept. A ship, in distress for water, chanced to put in, the morning of the day you may date your liberty; disappointed therein, they were about to sail, when perceiving me, they precipitately penetrated the country to a stream of water; I purposely retired, and gave them time to embrace the favourable opportunity. As I had other purposes of fate to fulfil, I pretended sleep. In that state I was taken in a  
 snare,

snare, and conducted to their ship, which waſted me away. From my uncommon ſize and beauty, I became a valuable acquiſition to the captain, who ſold me to an Omrah, on whom I had a noble and merited revenge.

Here the Dalia Lamah waved his hand; when the princeſs Sacchariſſa (who had been placed in an adjoining room, and previously inſtructed) entered in our preſence. He took her by the hand, and led to  
to

to the Emir, who presented her to Abdallah, saying, — “ Abdallah, I herewith bestow upon thee, the fair original of this beauteous picture; and may the gods who thus approve your marriage, render it auspicious.”

Sadi, and the Princess Arpasia, who were then on a visit at their brother's court, were witnesses of this tender discovery; and tho' they sincerely rejoiced at their brother's happiness in the recovery of a son, they could not refrain dropping a tear of  
 pity

pity for the fate of their hapless daughter, whose loss they had long and fruitlessly bewailed.

The Dalia Lama, perceiving the concern of these noble personages, once more waved his wand, when a lady entered, attended by the reverend dervise, to whom Omar had been directed, and who was privately summoned by the Dalia Lamah.

She was decorated in a superb habit, and the Dalia Lamah presented  
her

her to Sadi and the royal Arpafia, saying,---“ This is your daughter Semanthe, by whom I was rescued when in the shape of a bird, from the boy who stole me from my callow brethren. I was the feeble evidence of the violence offered her, at the instance of the Omrah, who was then on a visit at your court, and who gave her the name of Zemira, the better to elude detection. Unable to assist her, I soon after broke my heart with grief.

“ This

“ This was the lady, Abdallah, who solicited your protection ; you were justly punished for imputing an appointment of innocence to wanton guilt, and the intentional gratification of a lawless passion. To this nobleman I was sold in the shape of a tyger, at a seat near this city, and on whom I avenged her cause.

Zemira then drawing aside the veil which skreened her face, discovered her beauty, and won, with irresistible

refistible attraction, the heart of Omar.

Tenderness and tears were now mutually exchanged. The Emir and Amora embraced their son with transport; Sadi and Arpasia lavished caresses on Zemira; Abdallah stood fixed, tho' not less affected by his dear Saccharissa, whose looks of tenderness glanced alike on him and her mother.

None

None was more affected than the aged dervise, who was thus unexpectedly blest with every branch of his illustrious family. In order that this system of uniform felicity should be complete, he gave the beauteous Zemira to Omar, whose marriage was celebrated with that taste and transport, unequalled by the gladdened efforts of eastern splendor.

OH!

OH! thou omnipotent Creator,  
 from whose hands all things flow  
 with purity and perfection, how wise  
 and just, under thy heavenly influ-  
 ence, are all sublunary operations!  
 Watchful of thy imperial will, and  
 directed by those unerring rules  
 which thou endowedst thy creature  
 man with at his birth, how happy  
 and provident are all his ways! Man  
 only perverts the faculties thou givest  
 him, and by a deviousness from their  
 true ends, finds misery and wretch-  
 edness

edness of his own creation ! Around the world's wide surface, tho' various are the modes and customs of the human kind, alike are their pursuits, and happiness their object.

While the poor Indian adores his maker in clouds, or the European courts his grace thro' faith in various forms, each having for the end protection here, and salvation hereafter ; the Asiatic founds his all on the predestination and fixed decrees of the musselman. Heaven and the Al-

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H

mighty

mighty are their exalted purpose, and they court them by variegated means. Charity is interchangeable due from all to all ;—and oft while the rigid christian, disdaining the piety of the east, as pagan and idolatrous, doth the heathen set those examples of philanthropy and virtue, unpracticed in the western world.

Say, ye Europeans, whether in the north or south, where are the blissful effects of all your christian lives? Is it in your mutual actions, or in  
your

your benevolence to the brutal, the feathered, or the scaly kingdom?—Dreaded are your responses! Since earth, air, and water are ransacked by thee, to glut thy craving maw with murdered food; and ye feast o'er its expiring pangs—Say, ye christians, where lie your humanity and tenderneſs? Is it in the mockery of worship, the pomp of churches, the impertinence of insulting prayer, or the sounds of an interested hypocrisy?

The eastern pagan, unwonted in thy refinements, and unenlightened by the revelation ye abuse, obeys the dictates of his nature, and testifies his tenderness and love, in his faith of transmigration. He draws his nourishment from the unbreathing productions of the earth; he lives in unaffected piety; and the wonders of nature elevate his mind to God in ignorant submission, and irreproachable conduct.

Wonder

Wonder not, then reader, who-e'er thou art, at the circumstance of metamorphosis, which, by patience and perseverance brought Omar and Zemira together, and concluded their arduous yet joyful warfare ; it was novel, and that providence which impartially prevails over all men, permitted them, in eastern manners, to experience a vicissitude of fortune in the reciprocal search after happiness,---and each other. Hymen finished what the Fates determined, and long may the lamp of love burn

pure and unfading between them—  
until friendship shall so fix its bonds  
to bind them, that when the one ex-  
pires, the other may illumine and  
light their paths to glory, longevity,  
and the grave.

## THE PASSAGE OF LIFE.

### I.

OH! how sweetly is begun  
Our lives uncertain race;  
Whilst our natal morning sun  
Proclaims his blazing face.

### II.

Flatt'ring is the book of fate,  
'Till wholly understood;  
Partial hopes our joys create,  
In all that's great and good.

### III.

Soft the first ideas move  
That wander in our mind;  
Full the joy, and fair the love  
That rises with the wind.

All

IV.

All our sighs are vernal air,  
But April drops our tears;  
Beauty compensates our care,  
And youth each vapour clears.

V.

Ah! too soon, alas, we climb,  
Scarce feeling, we ascend  
The gentle rising hill of time,  
And all in sweetness end.

VI.

The die once cast, our fortune known,  
Fond expectation o'er,  
The thorn that former years had sown,  
Will die, and be no more.

Then

VII.

Then ev'ry care's a driving harm,  
That helps to bear us down,  
While fading smiles no more can charm,  
While ev'ry look's a frown.

VIII.

'Till with succeeding ills oppress'd,  
New joys we hope to find;  
Age sinks us softly down to rest,  
And gazers leave behind.

A P P E N D I X

(REFERRED TO IN PAGE 40)

To obtain the amount of his  
debts, the Clerk, who, as  
stated in the preceding tale, had  
collected himself of the tax  
master, (finally known to us by  
the proper name of Nantz) and

---

---

## A P P E N D I X.

(REFERRED TO IN PAGE 46.)

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**T**O obtain the summit of his  
desires, the Omrah, who, as  
related in the preceding tale, had  
forcibly possessed himself of the fair  
Semanthe, (finally known to us by  
the happier name of Zemira) with  
all

all the subtlety of a lover, strained reason to a degree of wreck.

“ Increase and multiply, said he to the dear Zemira, was the first and great command; and heaven never intended to defeat its own important purposes by making chastity the test of virtue. Discernment and reason, continued he, were given to man to moderate, but not extinguish his passions; to enjoy the gifts of heaven, but not destroy them. If sensibility were as lively in every woman, as in  
most

most of your sex, you would not perhaps wish to strip from chastity lost her splendid trappings, and make her known for what she really is; but you would, with sympathising tears, lament the cruelty and injustice of mankind, who, blinded by prejudice, and infatuated with false notions, place the honor of her sex in as false a light as they do their own, when they make the sword its only guardian. Women, influenced by tyrant custom, may be conscious that ideal pollution tarnishes the lustre of  
their

their ideal virtue : but let me ask, did they violate the laws of nature, or frustrate the ends of providence, when they renounced virginity ?—If not, do they think that the omission of a mere formality of human invention, would have taken from the purity of the deed, and stamp with guilt the surrender of their charms ? Oh, no ! they know too well that an action becomes criminal, but as it involves ourselves or others in disgrace or misery.

The

The woman who, by marriage, exposes herself to a numerous offspring, for whom there is no provision made, is more culpable than the cautious fair, who, independent in fortune, yields to the impulse of natural inclination. The latter can resume her consequence, and do justice to herself, if her lover prove ungrateful, or she find it no longer expedient to gratify herself or him : but the former in vain protests, in vain remonstrates ! when power abused has broken the bond of friendship and affection.

affection. The legal harlot is dragged to the embraces of the lordly brute, to perpetuate her miseries in violation of the tenderest feelings of her sex, and the sacred rites of nature and humanity.

Yet it is confessed that the hymeneal torch too often blasts that tender flower of female coyness, which is the strongest incentive to desire ; and that married women too soon throw off the maid, almost in the commencement of the bride.

Unfor-

Unfortunate is the woman, who incurs the censure of the babbling world, for wanting resolution to sacrifice a real, tho' temporary happiness, to the certain, tho' lasting misery which the pride or prejudice of her friends would kindly provide for her. If she does not rebel against the laws of nature, but venerate chastity like a deity, it is because she sees it daily trampled on, and legally forsworn at the foot of Hymen's altar. It is because, from the consideration of her sex, and the decrees of provi-

dence, she knows that love is to be the chief business of her life : it is because she has sense and resolution enough to prefer to sober society, false friends, and a perfidious world, the tender regard, the winning affluities of the man whose virtues captivate her heart, whose love subdues her pride, and by raising a mutual flame, becomes the only object of her wishes, the end of her desires. The conscious purity of her soul revolts at the painful thought of being made subservient to lustful appetite

petite and sated passion : Love only  
 can raise the genial fire, that, blush-  
 ing

—Calls for darkness to conceal  
 Our rapturous relation to the stalls.

The innocence of her life repels the  
 pointless shaft of slander. But, she  
 is not married !—True : no impious  
 vow has passed her faithful lips to  
 bind her to the performance of duties  
 which her generous heart disclaims.  
 The freedom of her will gives lustre  
 to her choice, and adorns her virtue

with never-fading splendor. While it exalts her virtues, it leaves it in her power to display the delicacy of her charms—all the bewitching artifices of instinctive love, to keep awake attention, and give pleasure its most poignant relish. The resistless attractions of a feigned reserve, a playful indifference, and a coy submission, give enjoyment all the pleasure of variety, and makes the happy lover think his bliss too cheaply bought, by the exertion of all his gratitude

to-

towards the amiable woman, whose every look and every word inspires him

With that noble wish, that never-cloy'd desire,  
Which selfish love disdains, to seek alone  
To bless the dearest object of the heart.

Yet she is not married ; and the severity of female reflections calls on me to apply the balm of beneficence to those wounds which a too rigid censure must inflict.

Well is compared a deserted woman to the stricken deer:—Suffer me to take the unhappy victim under my care—It is her loveliness that makes her conspicuous, and attracts the hunter's eye; beset with toils; encompassed round with snares, she's struck, she falls! What had she done to merit this? Whom shall she look to for deliverance? Abandoned by the merciless herd, where shall she fly for refuge? Shall we oppose the succouring hand of compassionating kindness, that offers to replace her  
in

in the enamelled meads of virtue's bright domain; secure her future peace, and by reinstating her in her own esteem, make self-approbation once more strike the string of joy?

Far from endeavouring to pervert the female mind, I seek only to establish its felicity on the firmest basis, by raising it above the vicissitudes of life, and engaging it to seek in the consciousness of its own worth, that satisfaction which all the world beside cannot bestow. The

woman who is possessed of this inestimable jewel, will dispense with the converse of her sex, nor want, in her declining years, the cordial comforts of a liberal friend.

Would we render a service to her sex, let us warn them of the danger, and point out prevention : teach them to stifle the piercing darts of love-seducing charms ; reduce the magic of the flattering tongue ; the subtle, melting energy of smiles :—as well might they attempt to quench  
the

the fire of sympathy, stop the progress of mankind, reform the works of an unerring God, give second birth to nature, and unite the poles.

You lament, continued the Omrah to Zemira, how many sad living monuments of what they once were, are to be seen in almost every street. Could any woman merit such a situation? No; impossible! Why then is the woman, for committing a supposed fault, loaded with infamy, insulted, reviled, and despised? Why,  
but

but to glut the pride of those pretenders to virtue, who, to throw a false gloss on their own actions, endeavour to darken the actions of others. It is this unmerited conduct that fills our streets with prostitutes ; and, to the eternal reproach of Religion, plunges the offender, for an imaginary crime, into those vices which a humane treatment would have made them abhor the least acquaintance with.

Even

Even among the christian precepts we find it denounced by a judge supreme, "Go, neither do I condemn thee; go, and sin no more." What shall we say, then, for the fond believing, lovely woman, who, to obey the call of nature, has broken no vow, has wronged no one on earth? Shall we, in derision of this example, insult the God of mercy, and arraign his justice, by giving her up a prey to shame, disease, and death? Forbid it nature, forbid it reason! and shall the shameless creature, who, from  
mercenary

mercenary or ambitious views, receives to her arms the wretch she must despise, shall she glory in her guilt? Shall the state she lives in be deemed honourable, while abhorrent nature groans under the foul oppression; and violated modesty indignant calls on infamy to vindicate her wrongs? No, the painful conflict between love and shame, the succeeding struggles between modesty and desire, until nature, over-powered, breathless and faint, resigns thy sex to their faithful lovers embraces; the  
crimson

crimson blush that still adorns their cheek, and improves their bliss, shall save them from reproach, and consecrate their flame; while to-morrow's bride in vain shall call on marriage rites to sanctify her joys:--rank lust has bought them at the expence of gold---deceitful joys, that vanish in the grasp, and leave wide room for sorrow and remorse."

Zemira, almost overpowered by the art of the Omrah's address, with difficulty recovered from its poison-

ous

ous effects ; but reason and resolution bore sway, and she replied to him as follows:

MY LORD,

Your sentiments delivered in wanton elegance, the flight of a lively imagination, are too loose and unguarded to pervert the mind of any woman possessed of common sense ; for she who adopts your system, with open eyes plunges into ruin and pitiless disgrace. If any one there is, who dares boldly to sacrifice her  
fame,

fame, the shrine must be unwel-  
 comed. When the passions subside,  
 which time, and an uninterrupted  
 possession will facilitate, how acute  
 her feelings! When coldness, or con-  
 strained attention remain the only  
 successors of all the lovers rapture,  
 without a single resource to divert her  
 mind, and employ the vast force of  
 tenderness. When she has no gentle  
 friend of her own sex, with whom  
 she can unbend her mind, chat, or  
 read, to shorten the hours of absence,  
 she must solitarily sit, like the mo-  
 ping

ping bird of night, brooding over her situation ; and in proportion to her sensibility, will be her misery ; without one loved companion of her youth to smoothe the rugged path of time, or remain the friend and comfort of her declining years !

In every circumstance, some fatal catastrophe succeeds the unlimited indulgence of passions, in those countries where reason and custom have prescribed laws to nature. The yielding woman, when no longer loved,  
must

must fly to retirement, (secluded from all society) embittered by painful reflection, heightened in the degree of her former happiness. A deserted woman, like a poor deer, singled out by the cruel hunter, though she escapes with life, is ever after wretched. She must never, never join the saucy herd, who pass her in sportive indolence, regardless of her fate, and leave her a mark exposed to every danger. How vast is the debt of gratitude which is due from a man to the woman who makes him hap-

py at such expence? Too much to pay, he will become a bankrupt, and the composition to the poor creditor, is tears, anguish, and repentance.

Hope is a flattering jilt ; she will certainly deceive the fond maid who relies on man's gratitude to repair her for her peace, her honour sacrificed to him. With the best of men there is a something in their nature that shrinks from the premature nymph, who forgetting herself, gives all to love and him. Should he marry her,

her, and only the silent moon and stars had been witness of his transports, they would be perpetual monuments of his wife's frailty, embitter his private hours, shed a gloom over his mind, which her tender assiduities would only aggravate ; and she must pine in secret to find her unremitting attention, and all her efforts to remove his chagrin, vain and fruitless ; then fall a sacrifice to love and an unguarded moment.

This is the only consequence that can possibly be expected from the indulgence of passions not authorized by reason or religion. But how severe the fate of those who only meet a lover with his soothing, tender, prevailing importunity, possessed of art, eloquence and ardour to subdue, but not honour to protect. His purpose gratified, he flies from the injured woman who had blessed him, abandons her to the scorn of her sex, and pity of his own. What must be her feelings on such occasion? Words cannot

cannot speak her misery ; nor can it be conceived, but by those who have been like her, by love undone.

Let every woman respect herself, and be assured that when a man, hurried away by passion, takes advantage of her weakness and confidence, loves her not, whatever he may pretend. It is himself, not her he adores, when he would ruin the woman he admires. Will no less offering content him, than her honour, peace and fame ? He wins  
her

her to his purpose, and then despises her for having blest him at the expence of herself. Few men think of marrying the woman whose virtue yielded without reserve; and if ever the contrary happen, or the most innocent liberty be taken with the wedded mistress by the most intimate friend of the husband, happiness will instantly quit their dwelling, and the harpies discord, petulance, jealousy, and discontent, supply its place; for partial as the men are, they all think that she who has once been surprised,

prised, will have her virtue nod again. It is our duty, therefore, to guard well our hearts, for it is we who are most in danger. The best minds are most susceptible of tender impressions, and soonest subdued.----

Chastity in us is most amiable, but worse fortified. We are in front of view, like fine citadels, that promise great glory to the general who makes it surrender: If the fortress is impregnable, he gathers laurels by the surrender on honourable terms. The conquered then reflects honour on

the conqueror, by a noble defence ; and the vanquished, by those terms are the triumphant. But how sad the reverse ! To throw the gates open on the approach of the enemy, does the victor no honour : he reaps no glory, there being a weak, or no defence ; and the defeated sinks into contempt with the conqueror and the world. A woman may repent of condescension, but never can have a regret for thinking properly of herself and rigidly persevering in the paths of virtue.

Over

Over those calamities, then, that flow from a fond indulgence of nature's passions, I would throw the veil of compassion, as the still reproaches of a wounded mind is an ample punishment. It is those self-disapproving moments I would place to public view, to prove that natural ties are never formed in the cool medium of reason. A doating mother, and so united, can only paint the misery of her condition ; but with a woman who has only beauty to excite desires, without merit to win

win the soul, she is suddenly hurried from a precipice, where, in the fall she loses more than life, and meets a living death; banished sober society, lost to herself, friends, and the world!

Why, then, so warmly contend for the freedom of love? Is there not already too much unhappy beauty doomed to sorrow, shame, and repentance? Your sentiments may facilitate the fears, anguish, and misery of  
many

many soft, believing women. All men love, like you, when passion propels, and governs their pursuit of convulsive joys; and lovers, like you, they remain, until their seducing tale has prevailed, and won the credulous fair to their iniquitous purposes.

How severe her fate, thus to meet a lover with his affected and affecting importunities!

I pity

I pity my countrymen, but absolutely condemn the men, in whom self-love only prevails, when they subdue the virtue of the fair, whose confidence, faith, and love should rather arm them against themselves, and constitute them protectors, not betrayers of female honour. Were their tenderness and sensibility less alive, the insinuating pretences of artful and designing men would be repulsed, and they would revere the  
chastity

chastity they found invulnerable to their attacks.

There are few men who (carried away by the impetuosity of their desires, beyond the bounds which honour in cooler moments would prescribe) would from principle make the only reparation left, by marrying the woman whose virtue gave way in some exhilarating moment. Yet let a woman thus circumstanced be so protected in her conduct, that even  
the

the eye of suspicion may never glance upon her, and she must be unhappy in herself.

I confess you appear no stranger to love, and that you appear well read in the book of nature; and therefore you must further know, (such is the frailty of human kind) that one fatal instance of illicit, yet natural gratification, will have more influence over young and giddy minds, and aid the ardent lover's suit  
more,

more, than a thousand precepts from the most able divines will have, in making profelytes on the side of virtue.

Examples are ever more prevalent than precept; and every assailant of woman's honour will readily quote and recount them; and whatever a man's intention may be, he previously assumes the semblance of virtue. In the deliberating moment, the pause between virtue and love, he urges those wretched instances, which have  
consigned

consigned many women to irreparable perdition ; and pleads, like their executioner, his honour, and unchangeable tenderness. That decides in his favour, and she is lost. Should he, too, make the same reparation, who can assure their felicity ? Pity may lead him to perform a thoughtless vow, and she be for ever a monument of her own frailty. If possessed of good sense, has a variety in her disposition, with an unwearied attention to please, something like happiness may reside with them.—

But

But should there be children, she will pine in secret that they must be bred aliens to their father; and all for her preferring the laws of nature to what custom and the laws of her country have constituted a virtue; and be for ever excluded from his fortune and his name. A tender, doating mother, and so circumstanced, can only paint the misery of such a situation!

Altho' modern marriages are fallen into contempt from the many

ill-suited pairs whom interest and convenience have united, without a single requisite to make the union answer the end for which it was solemnly instituted ; yet from marriage only can there exist true happiness between the sexes, unfouled by painful reflection ; where there is no dissimilarity of temper, no incongeniality of soul, and where friendship has an equal share with love, which ought to be the business of men to prove.

Virtue

Virtue, therefore, is a die I hope no woman will throw, even against riches, at the expence of character. Thus every fair one may find content in poverty; and until she can obey the sweet voice of love, without offering violence to her conscience, or injury to her character, let her prefer the eternal absence of her lover, to SHAME, TORTURE, and DEATH.

---

It is impossible to describe the confusion of the empaffioned Omrah, at

reading this letter, and receiving the severe, the contemptible token of Zemira's cool indifference.—His mind was agitated with the clashing passions of love and anger; and while the one prevailed in favour of, the other blew up his revenge and resentment. “ Were ever liberties of this kind, (said he) taken with one of my birth and condition? And where is the selfish wretch she has drawn in her letter to me?”

But

But something, as within, gave a sudden check to his wrath, and peace sparkled in his countenance ; as if heaven itself had interfered, and calmly subdued the purposes of hell. He paused, and reason resumed its place, in his mind. He began to blush for himself ; and as he reflected, she appeared to his sight with new angelic beauty. He again read her letter, stopt at each moving, strong, convincing period, and every argument for herself seemed to create in him a new passion, and defeat the argu-

ments he had wantonly urged. Like the flame of a taper, compared with that of a common torch, his present love appeared to that of his former passion, and he now longed more ardently to possess the virtuous, the beautiful Zemira. In the grandeur of her sentiments, he saw something above what he had ever before considered ; and his fond imagination was warmed into amazement at such unparalleled wisdom ; and he was satisfied that he had offered an affront and an indignity to such pure  
 inno-

innocence, matchless sense, and sublime notions of religion and honour.

Thus did these sentiments, these different passions, cause different transports in his minds, and flights of expression, which, however, terminated in a resolution to attempt the virtue of Zemira, by the promise of marriage. He therefore visited her alone, and found her offering up her evening prayers to heaven. “ Your highness, said she, with the utmost composure, does me the highest honour

nour in making me this visit : but I leave it to yourself now to determine how far you can derive happiness on my misery. A flood of tears fell from her eyes, her spirits failed her, and she trembled with horror to see the ravisher of her honour, and herself in his power.

The Omrah, seeing this, addressed her thus : “ I read, in the soft language of those tears, your humane concern for my offence ; and if they should be attended with forgiveness  
and

and forgetfulness of my fault, you will make me superlatively happy. O Zemira, forgive the criminal in the penitent, and look on me with your wonted goodness. I was lighted here by the bright and chaste torch of Hymen ; and if you can lose sight of the bold invader of your honour, receive in me the lasting friendship of a husband. It was not mine, but my country's pride, which assailed your virtue ; and if your affections are reciprocal with mine, if your pride is not inflexible, and you can rely on the  
the

the word of an Omrah, who lives by his honour, to make you the partner of his name, estate, and fortune, *when* he has nought to fear from the reproaches of his country, or dread in the loss of a father's bounty, give yourself to me *now*; and the instant fate shall invest me with all my present expectancy, you shall be my wedded consort.

“What, said she, think you I will ever sanctify my marriage with the guilt of fornication, or pollute my  
holy

holy vows with the sin of love's loose  
 indulgence? No: I perceive your re-  
 luctance to make me your wife; but  
 justice obliges me to repel your efforts  
 with disdain. I would rather wear  
 out the remainder of my life in wan-  
 dering and solitude. Go, therefore, I  
 intreat you, and leave me to myself.  
 Let me not see or hear of thee more,  
 and when that enemy to all worldly  
 grandeur, shall clasp you in his cold  
 and chilling embraces, and you can  
 suffer nothing yourself from the dis-  
 covery, expiate, by your prayers  
 above,

above, for this injury you have intended me, that I may not be branded with a crime by the tongue of calumny, which it is my conscious happiness to know myself free from.---- Hence, and leave me, I pray."

Stunned with compunction, disappointment, and regret, the Omrah turned away abashed from the lovely Zemira, and silently quitted her presence, exclaiming indignantly,---  
 "This stubborn virtue is all an art.  
 The prize is worthless, and I'll leave  
 her

her for the arms of some thoughtless boy, who in the first emotions of the amorous passion, will heedlessly rush himself into marriage, and his own disgrace !”

Zemira, however, with these virtuous and noble sentiments, opposed the libertinism of the gross Omrah. She beat back his pretences, and the Fates, in protection of justice, rescued her from his designs, reserving her for the patient, the religious

Omar

Omar, whose love for her was purified by refined affection, which he hallowed by a marriage, as the only means whereby to secure his own conscious peace and her glory, 'till Time should separate them FOR EVER.

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L I S T  
O F  
S U B S C R I B E R S.

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Mrs. RODDAM.

A.

Miss Andrews

Capt. P. Affleck

Mr. Ralph Atkinson

Mrs. Anson

Mr. Archer

Mr. Allen

Mr. Andrews

Mr. Atwood

Miss Atwood

M \*

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Miss Davis  
Miss M. Davis  
Lieut. T. Davis (Army)  
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Mr. Dawson  
Mrs. Dawson

E.

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Mr. Eaton  
Mrs. Eaton  
Miss Eaton  
Mr. Everard

Mr. Elliott

F.

Mrs. Ferrin

Miss Farqhar

Hon. Capt. Finch

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Mr. Hughes  
Mrs. Hughes  
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J.

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Mr. Geo. Johnson  
Mr. Johnson  
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K.

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Mrs. Knight

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Mrs. Lawrence  
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M.

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Rev. Mr. Morley, 2 sets  
Capt. Mostyn

( 166 )

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O.

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U.

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Capt. Williamson

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Y.

Admiral Young

Capt. Young.

TO THE READER.

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WHEN Mr. YEO looks on the long list of respectable names which ornament and do honour to the tale of OMAR and ZEMIRA, and especially the names of Admiral RODDAM and Mrs. RODDAM, for whose singular bounty and benevolence towards him, he feels it impossible to express himself sufficiently grateful, he should be overcome with shame and confusion,

were

were he not persuaded that the principal part of them subscribed from motives of a much HIGHER NATURE than the expectation of entertainment or information ; and as such he ceases to be uneasy in suspecting they will be in the least disappointed ; for he is assured that their philanthropy has solely induced them to promote the present publication, and HIS HAPPINESS.

If, therefore, his candid subscribers shall think he has given any traits of eastern

eastern manners, and exhibited the piety of the Asiatics, under their ruling notions of transmigration, it was all he aimed at ; except, indeed, to obtain, thro' a remembrance and constant attention to an all-perfect Deity, that contentment which an untainted conscience can only bestow ; by convincing us, that he is the happier man who can sustain himself against the rapid flow of misfortunes and injuries, however grievous, which it was not in his power to prevent, than those men who violate the laws  
by

by acts of injustice, whether arising from selfishness, the thirst of glory, the love of power, or the ignorance of ALL that simply constitutes their happiness—VIRTUE. For in what or where do all the riches, glory, and power of the world end? In grief, remorse, sickness, and death! Oh Death! (says the great Sir Walter Raleigh) eloquent, just and mighty death! whom none could advise, thou hast persuaded; what none have dared, thou has done; and whom all the world have flattered,

thou

thou only hast cast out of the world,  
 and despised; thou hast drawn together  
 all the far-fetched greatness, all  
 the pride, cruelty, guilt, and ambition  
 of man, and covered it over with  
 these two narrow words ---- H I C  
 JACET.



F I N I S.

## ERRATA.

Vol. II. page 7, l. 2, *dele* but.

61, — 2 *for* eat, *tread* ate.

60, — 11 *for* eternal, *r.* earthy.

89, — 13, *for* to, *r.* her.